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THE SIKH SANSAR: Sansar means universe. Traditionally the material universe was considered an "illusion" (Maya). The Sikhs consider the material universe as a manifestation of cosmic spirit. This journal will present the material and spiritual aspects of Sikh life.

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Editorial

A PLEA FOR *YOUR* HELPING HAND!

We have witnessed an astounding upsurge in the activities within the Sikh Settlements in USA and Canada in the past few years. Not only the number of Sikhs has increased measurably, but so has the number of Gurudawaras. In less than a decade large cities like New York, Washington, Detroit, Los Angeles and Yuba City have been blessed with new Gurudawaras.

During this period of Sikh renaissance in this continent numerous imaginative devotees have proposed schemes to help nurture various facets of the Sikh culture. In this climate the concept of a Sikh journal is neither new nor unique. In fact, there have been a number of efforts to create a regular publication of the Sikhs in USA and Canada in the past few decades. However, the need has remained unfilled until the year 1972.

Fortunately, now we have a quarterly journal with seven consecutive issues published among them one issue was devoted to "Bhai Vir Singh", two to "The Sikhs in USA and Canada", two to the 'Ghadar Movement' and two to general titles. This journal has acquired the support and participation of Sikh scholars all over USA, Canada, United Kingdom, Africa and India. All of this has been accomplished by the dedication and hard work on the part of the patrons,

Editorial Advisory Board, the local representatives and the Editorial Board. Furthermore, numerous American scholars of repute have lent a helping hand and provided material for publication.

But, without any doubt, the most important person in this entire process is you, the reader and the subscribers—and we need a great deal more of you if this entire project is to be worthwhile! This magazine is intended to serve your religious, cultural and spiritual needs. It flourishes on your ideas, your news, your written material, your heritage and your dedication. Without your interest and participation it is no more than a piece of paper waiting to be recycled. On the other hand with your efforts it can spread the word of our Gurus and serve the cause of the Sikh message and Sikh culture on this continent.

We need manyfold increase in the number of subscribers and life members in order to serve the basic purpose of this publication. This is not too ambitious a goal for we would like to count on you to convince merely ten friends to subscribe to **Sikh Sansar**. In doing so, you will be providing your Sikh friends a medium through which to maintain a link with their culture and fellowmen and to your non-Sikh friends an opportunity to understand you and your heritage better.

We need your help and this is a plea for your helping hand—please act now!

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THE AFRICAN SIKHS

TEJA SINGH BHABRA*

The wheel of change and fortune transformed to the wheels of progress and prosperity. The Sikhs thrived on their untiring efforts and the sweat of their brows and as times changed they engaged themselves in other commercial and professional activities. With an awareness for education, and with the establishment of Khalsa schools, many became doctors, lawyers, teachers, architects, engineers, accountants, etc. Today there is no branch of life where a Sikh is not found to be contributing usefully.

A 'Sikh' is a 'Shish' which means a follower. But the Sikhs in the three States of East Africa have been leaders in many fields and spheres of life. It is their doubtless enterprising nature and a flair for hard work which has carried them far and wide and they have achieved progress and prosperity in abundance wherever they are. East Africa is no exception.

The forefathers of the present day Sikhs came to the East Coast of Africa in the 18th Century when the British, who then ruled India, brought them here to help build the Kenya-Uganda railway. The Sikhs and the other Indians could be relied upon, that was why they were asked to come from miles away to construct the railway. Many of them faced death from the terrifying 'Man Eating' lions of Tsavo who had taken to liking the human blood and measures for defence and safety were scarce. Others died of deadly tropical diseases. They built the railway with sweat, blood and tears and joy when it was all complete.

At this juncture the wheel of change turned when many of the workers returned to India and others stayed on to make a future of perhaps a fortune in this "dark continent". They struggled hard and prospered wherever they settled. In the main they were carpenters, masons and blacksmiths and later on took to other skills like fitters, turners, mechanics, boiler-makers, engine-drivers and other allied skills. These were mainly the fore-bearers of the present day *Ramgarhia* Community.

The wheel of change and fortune transformed to the wheels of progress and prosperity. The Sikhs thrived on their untiring efforts and sweat of their brow and as times changed they engaged themselves in other commercial and professional activities. With an awareness for education, and with the

establishment of Khalsa schools, many became doctors, lawyers, teachers, architects, engineers, accountants, etc. Today there is no branch of life where a Sikh is not found to be contributing usefully. The Sikhs have done well for themselves and the countries they live in, at least financially. But there is always something to be said about the social side of life especially as regards their 'contact' with the indigenous population. This is also applicable to the other sections of the Asian population in East Africa. Students of race and community relations have failed to establish a conclusion as to why the Asian is blamed to remain aloof, but others attribute it to an understood misunderstanding on the part of the locals by not allowing the devil his due and also to lack of *parchar* which should have been instituted many years ago to let the Africans know about the Asian religions, customs, habits, dress and attitude to life and living.

In the above respect the Sikhs have been a little more clearly understood, not because the Sikh institutions took up the challenge to bring about an awareness to their faith, but perhaps because their religion gives them a more liberal outlook on life. They are seen sharing and training ordinary Africans and gayly joking or playfully playing with him. They are different in dress yet so close to their African counter-parts. This has been acclaimed by local leaders many a time but the same needs to be practiced on a wider spread field of activities.

The background to the so called 'cocooning' of the Asian sections of the community, in my opinion, goes back to the compartmentalisation of the three main races residing in Kenya during the colonial days. The Europeans, Asians and Africans had water-tight and individualistic modes of living. For example there were exclusive schools, hospitals, clubs and hotels for the three of them. Multi-racialism and racial contact was not very popular so the separateness of the past continued till East

*S. Teja Singh Bhabra is P.C.E. (London) and received formal training in journalism in U.K. He has been a teacher for 18 years and has published numerous articles on Sikhism. A resident of Nairobi, Kenya, Mr. Bhabra is a member of various professional societies and associations.

African countries gained independence and steps were taken to eradicate the imbalances in economic status and social standing, including the very drastic one taken by Uganda when a complete race has been blamed lock, stock and barrel and punished for the mistakes of the colonial masters. But in Kenya the government is very much aware to the situation and a slow but certain methodology has been introduced and is being reviewed off and on to ensure a smooth correction of disparities which had taken in many instances. The Civil Service has been almost completely localised and there is a definite move to create one Kenya nation consisting of the black, brown and the white – integration in schools, hospitals, hotels and public places are examples of progress to be reckoned with.

The Sikhs have been no exception to the widely created misconception of keeping to themselves. It is not the Sikhs sticking to the Sikhs but sections of Sikhism have separated themselves to form their own little worlds leave aside mixing with the Africans. They, and similarly the other Asian sects, have had everything of their own including the much preferred chairmanships that these little and insignificant institutions offer them. Sikh institutions have been and are being led by un-educated but monetarily 'fat' people who cannot look beyond their noses, not to think of planning for the future and guarding the interests of the communities they represent. A very prominent African I was talking to could not imagine why a Sikh and a Muslim could not go into wedlock. I pinpoint this ignorance to the lack of spread of know-how about our religions by our institutions and their meagre imagination to gauge happenings and institute planned measures accordingly.

The Sikhs are divided into the following sections:

1. *Ramgarhias* - biggest percentage of the Sikhs in East Africa.
2. *Singh Sabhias*
3. *Namdharies*
4. *Balmikis* - smallest number.

There is hardly any inter-mingling between them, at least on the official level though more liberal Sikhs are a bridge between them but success is far-fetched for them. In the main Sikhs institutions like the Sikh Students' Federation, which is doing a sterling job in *parchar* of Sikhism in acting as a unifying force which brings all the Sikhs on one platform on all its functions especially on Guru Nanak's Day. Kenya Punjabi Literary Society and *Punjabi Kavi Sabha* have the singular distinction to

honour Punjabis of repute who visit this country and celebrate Guru Nanak Day and other Sikh festivals in great style. Kenya Punjabi Literary Society has hosted receptions in honour of Sardar Hukam Singh (Ex speaker: Indian Parliament), Dr. Gopal Singh, M.P., Sardar Swaran Singh (Indian Foreign Minister), Sir Zafrullah Khan (President; U.N.), all the local Indian High Commissioners and the Vice-President and other Ministers of Kenya Cabinet. This Society has brought people from various faiths and beliefs together and spread the word of the great Guru Nanak Devji.

Apart from some of the snags that the Sikh Community of East Africa has it has achieved many laurels in some aspects of life.

Siri Guru Singh Sabha's thoughtful gesture a long time ago to establish Khalsa Schools is laudable and they have contributed tremendously to uplift the prestige of the Sikhs. East African *Ramgarhia* Board has allotted educational bursaries to deserving youths of its community to go for higher studies overseas. It has also set up free dispensaries for people of all races – a move which has been very much appreciated and acclaimed by one and all in Kenya. The possibility of constructing a hospital was and is well within the financial reach of the Sikh community as a whole. But convincing is required though lacking.

Sikh race is a proud and martial race. It has been made to fight, struggle and endure. It is hardy and enterprising. Its pursuits are wide and varied. Our Lord of the 'Saint-Soldiers' has infused in us both the qualities of a Saint and a Soldier. A Saint being a man of God and a Soldier the fighter for right and just. A soldier is fit and active. A Sikh has come to be known as a fine soldier and an unmatched sportsman here, in India and elsewhere. Various Sikh Union clubs all over East Africa cater for this important physical side of our lives. In 1956 the Kenya team to Melbourne Olympics consisted of nearly 90 per cent Sikhs who were in the hockey team and its management. Brilliance has been shown by Sikhs in golf, tennis, cricket and table tennis. This healthy pursuit given to Kenya by the Sikhs makes them hold their heads high with pride.

Now it is really time to mention names of some of our stalwarts. The names of the late Sardar Mahan Singh and the late Sardar Harbans Singh Sehmi, will live for ever in the history of sports in Kenya. In the world of politics Sardar Makhan Singh, called the father of trade unionism in Kenya, was jailed with Mzee Jomo Kenyatta, the President

of Kenya. He made a landmark of sacrifice by a non-African.

Late Sardar Hakam Singh was the first Sikh M.L.C. in Kenya, Alderman Mohan Singh was the first Asian Deputy Mayor in Nairobi City Council. Sardar Kirpal Singh Sagoo was the specially elected Sikh member in the Kenya Legislative Assembly, and Mr. N.S. Mangat's wise but firm words still echo in the halls of the parliament. Many City Councillors have also been the pride of the Sikhs in

East Africa.

Sikhs with their colourful personalities and informality and steadfast religious and social background are a well accepted entity of the East African population and their contribution in various walks of life will be recorded in the history of East Africa, if not in golden words, in sincere words of praise and thanksgiving in the true spirit of their founder and leader Siri Guru Nanak Devji Maharaj.

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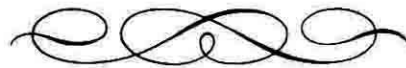
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THE ORIGINS OF THE SIKH RELIGION*
DR. CLINTON LOEHLIN

CENTER FOR SOUTH AND SOUTHEAST ASIA STUDIES, UNIVERSITY OF CALIFORNIA (BERKELEY)
AND
THE SIKH FOUNDATION (U.S.A.)

A lecture on "The Origins of the Sikh Religion" will be given by Dr. Clinton Loehlin, former Director of the Institute of Sikh Studies, Batala, Punjab (India), SATURDAY, APRIL 28, at 11 a.m. in the Conference Room of the Center for South and Southeast Asia Studies, 2420 Bowditch Avenue, Berkeley. Dr. Loehlin is author of two books on Sikhism: *THE SIKHS AND THEIR SCRIPTURES*, and *THE GRANTH OF GURU GOBIND SINGH AND THE KHALSA BROTHERHOOD*. This event is being jointly sponsored by the Center and the Sikh Foundation (U.S.A.).

The origin of all religion is in the spiritual make-up of man, even as we read in Genesis 1:27, "So God created man in his own image, in the image of God he created him; male and female he created them." And again we read, "God has put eternity in man's mind." Men and women, then, are created with the capacity for fellowship with God, yet with freedom either to choose or to reject that fellowship. When man rejected that fellowship, God in his love revealed certain remedial truths which we can see in most religions today: belief in a Supreme Being (Power); the possibility of communication with that Being; the need of sacrifice for sin against Him; the hope of a future Deliverer sent by Him; and belief in a life after death, usually on a higher plane, and often in renewed fellowship with the Supreme Lord.

Anthropologists have found High Gods among primitive people, even as Father W. Schmidt writes of the Father Gods of Australian Aborigenes:

These figures were regarded as creators, as the foundation and bulwark of the moral code, as kind and good. They were acknowledged as "Fathers", and being found among exceedingly primitive peoples, they cannot for that very reason be the products of a long process of development. (The Origin and Growth of Religion, 13)

The advantage of this theory is that it explains widespread similarities that have persisted for ages; that it is not altogether lacking in scientific proof; that it leads to a desire to appreciate and understand, so

that similar beliefs in different religions are welcomed as indicating our common spiritual capacities and our common religious heritage.

Coming now to the origin of one of the newest of the world's religions, Sikhism, we find in it two main streams of influence: Hinduism, mainly of the *Bhakti*, or Devotional type; and Islam, mostly of the mystical *Sufi* type. In fact, Noss, in "Man's Religions" calls Sikhism "A Study in Syncretism". At the other extreme is the amazing statement of Macauliffe, "Now here is presented a religion totally unaffected by Semitic or Christian influences. . . it would be difficult to point to a religion of greater originality." (The Sikh Religion, Introduction liv) — a statement which he promptly refutes all through the six volumes of his monumental work.

Guru Nanak clarified and deepened Vedic religious concepts. For example, he brought back that High God of the very earliest Vedic hymns, Varuna, peerless God of the universe and Lord of the moral order, who is almost forgotten in Hinduism today. Here is an early Vedic hymn:

To Varuna

*Sing forth a hymn sublime and solemn,
grateful to glorious Varuna, imperial ruler,
Who has struck out, like one who slays the
victim, earth as a skin to spread in front
of Surya.*

*In the tree-tops the air he hath extended, put
milk in the kine and vigorous speed in
horses,*

*Set intellect in hearts, fire in the waters, Surya
in heaven, and Soma on the mountain.*

*Text of the seminar.

*If we have sinned against the man who loves
us, have ever wronged a brother, friend, or
comrade,
The neighbor ever with us, or a stranger, O
Varuna, remove from us the trespass.
If we, as gamblers cheat at play, have cheated,
done wrong unwittingly or sinned of pur-
pose,
Cast all these sins away like loosened fetters,
and, Varuna, let us be thine own beloved.
(Ballou, World Bible, p.34)*

Surely this would have been congenial to Nanak and the other Sikh Gurus, who declared for ethical monotheism in the very opening Root Verse of the *Adi Granth*: "One Formless God, Whose Name is Truth, the Creator, without fear, without enmity, immortal, free from transmigration, self-existing; (known) by the Guru's grace."

The whole of the *Adi Granth* consists of hymns of praise to God, but it is in the allegorical poems called "The Twelve Months" that we find, in contrast to the beautiful but polytheistic nature hymns of the Vedas, nature in all her moods pointing to the One True God. In them, the changing seasons are the settings for picturing the vicissitudes of the soul's search for God. The Gurus conceive of the soul as the wife seeking the Bridegroom Hari. Guru Nanak, Guru Arjan, and Guru Gobind Singh each thus go through the twelve months in poetic imagery. In Guru Nanak's one can feel the new life Spring brings with its blossoms and verdure; the

scorching heat of Summer when the woman seeks the sheltering shade of the Name; how even the refreshing monsoon rains when the season of merry-making has come, bring but terror to her, separated from her Husband, and she sees only the flashing lightning and the venomous snakes, when even the love call of the cuckoo seems a mockery. This pain of separation is, however, more than offset by the hope of reunion, and the joy of reunion itself. Though the seeker may have gone astray in the bloom of youth, there is hope even when the hair whitens with age like the Kukah reeds, and the Lord by His Grace many grant reunion, even as "The fruit that ripens slowly is sweet." In the turmoil of life there is always the hope that even as the moon shines forth amid the dark thunder clouds, the light of love may show the way to the Beloved, there to dwell in bliss forever.

In common with all the religions originating in India, Sikhism all through the *Granth* mentions *Karma* and Transmigration (Rebirth). This is a basic assumption of orthodox Hinduism. Theories of rebirth are to be found in other ancient religions; but the stern, mechanical theory of retribution which automatically decides one's fate in rebirth seems to have supplanted the Supreme as the ruler of man's destiny. With his keen sense of the nearness of the God of Grace Guru Nanak could not accept the finality of *karma*. He neatly solved the problem of karmic fatalism and grace in the Japji:

Karmi awae kapra, Nadari mokh duar.



DR. KAPANY WELCOMING PROF. LOEHLIN. SEATED AROUND THE TABLE ARE MRS. KAPANY, MRS. SIDHU AND DR. G.S. SIDHU (Third from right) AND DR. HAKAM SINGH (Second from right).



DR. KAPANY PRESENTING AN HONORORIUM ON BEHALF OF THE SIKH FOUNDATION TO DR. LOEHLIN.



PROF. HARI SINGH EVEREST MAKING A POINT DURING THE DISCUSSION PERIOD. DR. LOEHLIN (Seated) AND DR. JUERGENSMAYER (Standing) ARE LISTENING INTENTLY.

By deeds come clothing (the body), but
By Grace, the door of deliverance.
The free gift of God's Grace can cut the bonds of
Karma forever, for the true devotee.

The following verses from Guru Arjan's
"Sukhmani" (Peace of Mind) are typical of the
spirit of the Adi Granth:

*The occupation of devotees is with the Name.
To the heart of the saints it gives rest.
Hari's Name is the shelter of his servants,
By Hari's Name millions have been saved.
Saints utter the praise of Hari day and night,
The pious use Hari's Name as medicine.
Those whose souls and bodies are dyed in
the color of the One,
Nanak, their minds have discernment.*
(Sukhmani 2:5)

Here is an example of Sufi influence from Kabir,
quoted in the Adi Granth:

*I collected much molasses, and turned my
body into firewood;
Then wine trickled from the roof of the
house of pleasure by means of the furnace
of my heart.
Describe him as intoxicated with the wine of
divine love
Who drinks the sweetness of God's Name and
meditates on divine knowledge.
Since the server of the wine of divine love
met me and gave it to me*

*My days and nights are passing away intoxi-
cated with pleasure.*

*I carefully applied my thoughts to the
Pure One, and then, saith Kabir, I
obtained Him, the Fearless.*

(Sri Rag XXVII)

Some of the figures used by the Persian Sufis
are familiar to readers of the Granth, such as the
Name of God and the value of its repetition; the
scent of the musk deer; sacrifice for God; God as
the Beloved with His devotees as the lovers; the fish
gasping without water; light; the purifying power
of love; predestination; spiritous as a figure for
spiritual intoxication; and the verse from the *Quran*
XVIII 109 is used by both Kabir and the Tenth
Guru:

*Were I to make all the islands my paper,
and the seven seas my ink;
Were I to cut down all trees, and turn them
into pens for writing;
O Thou Who holdest the destroying sword,
I could not please Thee even a little
without offering Thee homage.*

Sikhism as an organized religion was launched in
an era of turbulent ferment. There was a world-wide
awakening. Columbus made his voyage of discovery
about the time Guru Nanak was making his
preaching tours. Vasco de Gama discovered the
southern route to India, and Magellan sailed around
the hitherto "flat" earth. In the field of art the

great Italians Michael Angelo, Raphael, and deVinci were creating their masterpieces. Literature was flourishing. The Renaissance of European culture reached its peak.

This was a time of religious ferment also. In Europe, Luther, Zwingli and Calvin were preaching reform, and Luther was translating the Bible into the German vernacular, even while Guru Nanak was denouncing "Priestcraft, hypocrisy, and idolatry" and using the Punjabi vernacular instead of Sanskrit for his religious poems. In India, too, Akbar was trying to form his eclectic *Din-i-Ilahi* or Divine Religion. The Sikh Gurus were ably proclaiming a faith of grace and devotion, open to all men and women, while the Punjab was being devastated by a series of invasions and struggles for power from 1500–1700 A.D. by Muslim tyrants such as Babar, Hamayun, Jahangir, Shah Jahan, and Aurangzeb. Guru Nanak witnessed the sack of Saidpur in the Punjab under Babar and was moved to remark:

*This age is a knife, kings are butchers;
justice has taken wings and fled.
In this completely dark night of falsehood
the moon of truth is never seen to rise.*
(*Majh ki Var, Macauliffe*)

The Ten Sikh Gurus fit into this time of devastation. Guru Nanak the Founder and mystic innovator was at the height of his work about 1500; Guru Arjan, the Fifth Guru, finished his great work of compiling the *Adi Granth* in 1604, and suffered martyrdom under Jahangir soon after; Guru Gobind Singh, Tenth and last of the Gurus founded the Khalsa Brotherhood around 1700. This enabled Sikhism to survive Muslim oppression and absorption into Hindu syncretism, and is the cohesive force of Sikhism to this day.

The third Birth Centenary of Guru Gobind

Singh in 1966, and of Guru Nanak in 1969 gave rise to a veritable renaissance of Sikh literature and culture, and new Gurdwaras were built in various parts of the world, at least three in California. As Sikhism becomes better known the need for historical and textual criticism based on painstaking research will become more pressing. Sikh scholars themselves are stressing the need for a more critical study of tradition; and when it comes to their Scriptures, Sikhs have a unique place in sacred literature in that their original Book is in Kartarpur, Jullundur District. Modern observers have noted erasures and blottings in the old Book. Modern methods might decipher the words under the ink blotting. Here is a chance for textual criticism of an original document, one, too, of supreme importance to those who regard the *Adi Granth* as their Guru's very Presence. Sikh scholars themselves must do this, and they have the technical skill and scholarship to do it. Then, too, it is to be hoped that efforts to obtain photostatic copies of every page of this Book will eventually prove successful.

Two Institutes that represent this modern trend toward critical and comparative study of religious faiths are the Guru Gobind Singh Bhavan at the Punjabi University, Patiala, Punjab. There Hinduism, Buddhism, Christianity, Islam, and Sikhism are studied in their inter-relationships. This should be a great adventure in mutual understanding. On a lesser scale, the Christian Institute of Sikh Studies was opened in 1965 in the Baring Christian College, Batala, as a research institute of the College, with libraries on Sikhism and Christianity; in fact, the library of the Church History Association of India (North) is housed in the same new and handsome building of the Institute. Such centers augur well for the future as more and more intermingling of Faiths occurs. In the words of a modern slogan, "As we're neighbors, let's be friends."



1973 IS THE SINGH SABHA YEAR

HARBANS SINGH*

For Sikhs the Singh Sabha was a great regenerating force. It articulated the inner urge of Sikhism for reform and gave it a decisive direction at a crucial moment of its history, quickening its latent sources of energy. A comparison between the state of Sikhism before the Singh Sabha and since will reveal the extent of its moral effect.

In the history of Sikhism, the hundred years beginning from 1873 are dominated by one single motivation — that is of search for identity and self-assertion. The entire period can be interpreted and understood in terms of this central concern. Under this impulse new powers of regeneration came into effect and Sikhism was reclaimed from a state of utter ossification and inertia. Its moral force and dynamic vitality were rediscovered. The Sikh mind was stirred by a process of liberation and it began to look upon its history and tradition with a clear, self-discerning eye. What had become effete and decrepit and what was reckoned to be against the Gurus' teachings was rejected. The purity of Sikh precept and practice was sought to be restored. Rites and customs considered consistent with the Sikh doctrine and tradition were established. For some legal sanction was secured through Government legislation. With the reform of Sikh ceremonial and observances came the reformation of the Sikh shrines which, again, was clinched by a unique display of communal unity and fervour and by eventual legal sanction secured from the Government of the day. This period of fecundation of the spirit and of modern development also witnessed the emergence of new cultural and political aspirations. Literary and educational processes were renovated. Through a strong political platform, the Sikhs sought to secure recognition. The process reached its culmination in the recent formulations for a Punjabi-speaking State.

Concretely, the starting point is 1873 when a few far-seeing Sikhs assembled in Amritsar and formed a society with the simple, unostentatious name of Singh Sabha.

II

An English newspaper writes that the Christian faith is making rapid progress

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and makes the prophecy that within the next twenty-five years, one-third of the Majha area would be Christian. The Malwa will follow suit. Just as we do not see any Buddhists in the country except in images, in the same fashion the Sikhs, who are now, here and there, visible in their turbans and their other religious forms like wrist-bangles and swords, will be seen only in pictures in museums. Their own sons and grandsons turning Christians and clad in coats and trousers and sporting mushroom-like caps will go to see them in the museums and say in their pidgin Punjabi: 'Look, that is the picture of a Sikh — the tribe that inhabited this country once upon a time.' Efforts of those who wish to resist the onslaughts of Christianity are feeble and will prove abortive like a leper without hands and feet trying to save a boy falling off a rooftop.

This was a note which appeared in the *Khalsa Akhbar* of Lahore, May 25, 1894, from the pen of its editor Giani Dit Singh.

Reporting the observance of the first anniversary of the Lahore Singh Sabha in its issue for April 22, 1905, the *Khalsa Advocate* of Amritsar referred to the occupant of a Bunga in the precincts of the Tarn Taran Gurdwara who had embraced Christianity and hung a cross on a wall of it turning it thereby into a chapel.

A student by the name of Bir Singh contributed a letter to the *Khalsa Akhbar*, February 12, 1897, saying:

Near the Dukhbhanjani beri tree (in the Golden Temple precincts) there is a room on the front wall of which is painted a picture. The picture depicts a goddess and Guru Gobind Singh. The goddess stands on golden sandals and she has many hands — ten or, perhaps, twenty. One of the hands is stretched out and in this she holds

a khanda. Guru Gobind Singh stands barefooted in front of it, with his hands folded.

A letter in the *Khalsa Akhbar*, October 8, 1897, reported:

On Tuesday, Bhadon 31, the pujaris of the Tarn Taran Gurdwara held the Sharadha ceremony in honour of Guru Arjan. . . . Those feasted were from outside the faith and they smoked.

The *Khalsa Akhbar*, July 13, 1894, carried this letter in its correspondence columns:

In the village of Natta, in Nabha State, a Sikh married off his daughter according to gurmariyada (customs characteristically Sikh). Most of the population in the village, including Brahmanical Hindus and some Sikhs, became hostile. They did not let the marriage party stay in the dharamsala. The host, firm in his faith, had to put up the wedding guests in his own house.

A correspondent's letter in the *Khalsa Samachar* of Amritsar, edited by Bhai Vir Singh, dated June 25, 1902, said:

Around the village of Singhpur the Christians and the Muhammadis are becoming very influential. The former have two churches here and the latter two mosques. In this area there is no dharamsala and the rural Khalsa is rather neglectful of its religious duty.

III

These quotations from the earliest newspapers started by the Sikhs reveal the nature of the identity crisis Sikhism then faced. They refer to some of the fundamental deficiencies of Sikh society and the challenges a fast-changing environment had created. Audible here are also the intimations of the Singh Sabha awakening then moving the hearts of large numbers of Sikhs in the Punjab and outside.

An editorial in the *Khalsa Advocate*, December 15, 1904, thus summed up the situation which existed before the emergence of the Singh Sabha:

. . . false gurus grew up in great abundance whose only business was to fleece their

flock and pamper their own self-aggrandizement. Properly speaking, there was no Sikhism. Belief in the Gurus was gone. The idea of brotherhood in the Panth was discarded. The title of 'Bhai' so much honoured by Sikhs of old fell into disuse and contempt. Sikhs grovelled in superstition and idolatry. . . . It had thus lost all that was good and life-giving in the faith. . . .

From what decadent state the Singh Sabha had salvaged Sikhism will be apparent from this following single instance. Before the movement had got well underway, the powerful Singh Sabha editor Giani Dit Singh, who met the raging polemics against the Sikhs with extraordinary literary and scholarly resource and who was one of the leading lights of the reformation, had to withdraw himself from the Sikh congregation at the time of the distribution of *Karahprasad*. The reason was that he came of a so-called low-caste family. (See *Shudhi Pattar*, November 10, 1897.)

"For Sikhs the Singh Sabha was a great regenerating force. It articulated the inner urge of Sikhism for reform and gave it a decisive direction at a crucial moment of its history quickening its latent sources of energy. A comparison between the state of Sikhism before the Singh Sabha and since will reveal the extent of its moral effect. The Sikh faith had waned incredibly before the first stirrings of the movement were felt. A sense of lassitude pervaded Sikh society which had sunk back into the priest-ridden debilitating cults, antithetical to Sikh monotheism. The teaching of the Gurus had been forgotten and the Holy Granth, confined to the Gurdwara and the *dharamsala*, had become the concern only of the Bhai and the Granthi. From this condition the Singh Sabha rescued the Sikhs, awakening in them a new awareness of their past and of the excellence of their faith. The Singh Sabha touched the very base, the mainsprings of the Sikh life and resuscitated the essential content of Sikh belief and exercise. It enhanced the intellectual capacity of the Sikhs and restored to them their creedal unity and their religious conscience. It opened for them the doors of modern progress and endowed them with the strength and adaptability to match the pressures created by new trends in man's thinking. The momentum which the Singh Sabha gave to the Sikh renaissance still continues." (Harbans Singh, *The Heritage of the Sikhs*, Asia Publishing House, Bombay, pp. 146-47.)

IV

The principal concepts and concerns of Sikhism today are those given or restored to it by the Singh Sabha. Its understanding of Sikh history, belief and tradition retains its validity. The practices and ritual it established still prevail, largely and centrally. But new challenges have arisen. The spread of science and technology and of new social and philosophical ideologies have raised new questions. In certain ways, a relaxation in the Singh Sabha tradition is also visible. Some of the shortcomings and pollutions Singh Sabha sought to fight and eradicate are creeping in once again. The morale of the community is at a low ebb and it has to answer for much that has lately happened.

Leading thinkers, scholars and intellectuals in the Panth have reacted to these problems sensitively. There are constant references to them in Sikh media of communication. Articles have appeared in journals and newspapers. Discussions and seminars have taken place. One influential group addressing itself squarely to the prevalent corruptions has come into existence in Patiala at the instance of the historian and scholar Dr. Ganda Singh. Its purpose is to give the rising impulse a concrete form and to properly analyze the character of the challenges that Sikhism today faces. A great deal of self-searching, of constructive thinking needs to be done. The Sikhs must make at this moment the kind of reappraisal they did at the time of the beginning of the Singh Sabha.

Recently, they have had opportunities to do this. These opportunities arose with two important anniversaries on the Sikh calendar – the 300th birth anniversary of Guru Gobind Singh in 1967 and the 500th birth anniversary of Guru Nanak in 1969. Without making any exaggerated claims on their behalf, these two celebrations have created considerable new interest in Sikhism in several parts of the world. The institutional aftermath has been impressive. New universities have been established, research institutes and centres opened and a large number of scholarly works issued by foundations and other bodies.

V

Another opportunity lies ahead. This will be the first centenary of the birth of the Singh Sabha which comes off next year. The idea is not of a formal routine kind of observance, but of utilizing the occasion for serious reflection on the present

state of Sikhism, of making an attempt to purge it of many of the wrong and unsanctioned practices and to renew its creative energies. The Shiromani Gurdwara Parbandhak Committee, the Chief Khalsa Diwan, the Guru Nanak Foundation, the Guru Gobind Singh Foundation, and academic and research institutions could join hands and work out meaningful and worthwhile plans to identify the problems and initiate new regenerating principles. There is a chain of Singh Sabhas almost round the globe. They could all be activated and linked up with this programme.

So far no definitive account of this movement has been written. There are one or two young men doing university dissertations on this theme, but their work has not yet come out. This vital movement has to be studied deeply and seriously. Its origin, the philosophy that underlay it and the impact it made on the religious, social and cultural life of the Sikhs have to be analyzed. A point is sometimes made, perhaps too hurriedly and simplistically, by some that Singh Sabha was the creation of the British. This has to be examined. Evidence such as the *Lodhiana Mission Report* (1853) referring to the beginning of the Sikh awakening long before the British had come and the Sikhs' own understanding of the message of the Gurus as revealed in their literature beginning from *Janamsakhis* and their tradition and institutions have to be studied carefully in this context. Besides commemorating an important event in our modern history which gave Sikhism a fresh lease of life and brought enrichment and progress to the Punjab, the centenary will also provide the community an occasion to remember and to pay homage to those wise and firm men – men with faith and vision – who created the movement, worked for it with a rare singlemindedness under trying conditions and made it into a living ideal in the life of every Sikh. We must salute those dedicated spirits – Sardar Thakur Singh Sandhanwalia, Kanwar Bikram Singh of Kapurthala, Baba Sir Khem Singh Bedi, Raja Bikram Singh of Faridkot, Professor Gurmukh Singh, Bhai Dit Singh, Sardar Jawahar Singh, Dr. Mayya Singh, Bhai Vir Singh, Sardar Harbans Singh of Attari, Bhai Arjan Singh Bagrian, Sir Sundar Singh Majithia, Bhai Mohan Singh Vaid, Sant Singat Singh Kamalia, and many, many others.



VICTOR V. VEYSEY
CALIFORNIA

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May 9, 1973

On Tuesday, May 15, the Speaker of the House of Representatives has granted a "Special Order of Business" to allow Members of Congress to pay tribute to the late Congressman Dalip S. Saund. At that time, many of my colleagues will join me in this memorial to "Judge" Saund who passed away on April 22 in Los Angeles.

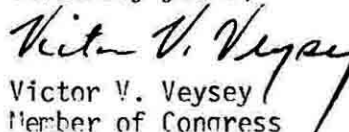
In addition to the special program on the House Floor, there will be a memorial ceremony in Room H-107 of the U.S. Capitol at 2:00 p.m.

I know you had a particularly close association with "Judge" Saund, and I want to extend a personal invitation to you to attend these activities.

As you are aware, "Judge" Saund was the first native of India ever elected to public office in the United States and also the first elected to Congress. He was greatly admired by all who knew him and held in the highest esteem by his associates.

Please come to my office before noon on May 15th to arrange for admission to the House Chambers. I hope we will see you then.

Sincerely yours,


Victor V. Veysey
Member of Congress

The Speaker of the House of Representatives, by special order, has set aside one half hour on Tuesday afternoon May 15, 1973 for Congressional tributes to be paid to

Judge Dalip Singh Saund (1899 Amritsar-1973 Los Angeles) Member of the House, 1956-1962

You are invited to a memorial service (recitations from the Sikh Scriptures) in the Capitol, Rm. H-107 from 2:00 pm to 2:30 pm. The Service has been organized with the assistance of the Saund Memorial Committee.

Saund Memorial Committee

Gurdial Singh Dhillon, Speaker, Indian Parliament
M.S. Dhupia, New Delhi
Ganga Singh Dhillon, Washington D.C.
Narinder S. Kapany, San Francisco
Ray Mallack, Washington, D.C.
Harbans Lal, Rhode Island
Joginder Singh Mann, Punjab
Amarjit S. Marwak, Los Angeles
Yash Palm Editor, Milap, India
S.S. Sarna, New York
Dalip Singh Saund, Jr., Los Angeles

Karnail Singh, New Delhi
Umrao Singh, Minister, Punjab Government
Shamsher Singh, Washington, D.C.
and the Presidents of the:
Golden Temple, SGPC, Amritsar
Sikh Temple, El Centro
Sikh Temple, Los Angeles
Sikh Temple, New York
Sikh Temple, Stockton
Sikh Temple, Washington, D.C.
Sikh Temple, Yuba City

IN MEMORY OF THE HONORABLE DALIP SINGH SAUND

Dalip Singh Saund—the internationally known Indian-born Member of U.S. Congress and earlier judge in California—passed away at his home in Hollywood, California, on Sunday, the 22nd April, 1973, at the age of 74. He leaves behind his widow, one son, two daughters and their families in the United States of America, a number of near and dear relatives in India besides a number of friends throughout the world.

'Judge' Saund was the elder brother of Sardar Karnail Singh, the retired Chairman of the Railway Board, Ministry of Railways.

Judge Dalip Singh Saund, the son of an Amritsar Sikh farming family, graduated from the University of Punjab in the eventful year of 1919 and after the Jallianwala Bagh tragedy plunged actively into the political struggle for independence. Later he went to California, U.S.A., where he joined the Hindustan Ghadar Party. At the same time he studied at Berkeley and obtained a Ph.D. in mathematics. Under the sponsorship of the Sikh Temple Committee of Stockton, California, he published a book in 1930 titled *My Mother India*, a balanced reply to Miss Mayo's *Mother India*. He spearheaded the demand for naturalization of the large Asian community in Southern California after World War II. This was realized in 1949 and he was one of the first of his community to be naturalized as an American citizen. He won his nickname 'Judge' from the time he was elected to this office at Westmorland where he gained attention by cleaning up a prostitution and narcotics ring. Later in the U.S. Congress for 6 years, he was a member of the Foreign Affairs Committee and toured Asia and some European countries. In 1958, he was invited by Pt. Jawahar Lal Nehru to address a joint session of Indian Parliament in the Central Hall.

Judge Saund set up a charitable trust with his personal donation of one *lakh rupees* for betterment of village life and education. This is being administered by his brother S. Karnail Singh for welfare of many good causes in Amritsar district and elsewhere.

On this sad occasion we are honoring the memory of a unique man who did all he could to make justice, equality and peace a living reality in his adopted country. As a young man living under the injustices of British rule in India, the words of Presidents Lincoln and Wilson meant a lot to him and the hopes these words excited in him brought him to this country. He loved to tell stories and all of his stories had a moral. Whenever he saw me he would say, Fred, sit down, I want to tell you a story, or Fred, sit down and let's talk politics.

One of his stories was indeed a story of his life. During World War II there was a shortage of many things and they had to be rationed so that everyone could get a fair share. Among these scarce items was sugar. One day during the war a man sat down at a counter in a restaurant and ordered a cup of coffee with sugar. The waitress poured coffee into a cup, dumped in a spoonful of sugar along with the spoon, and placed it in front of the man. He took out the spoon, sipped the coffee and yelled at the waitress, "This coffee isn't sweet enough." Her reply was, "Mister, stir what you've got."

"Stir What You've Got" —

That's just what he did all his life and certainly during the time since I first met him in December 1954, right after Julie and I were engaged. What an exciting time that was when he was making plans to

run for Congress only a few years after he finally succeeded in becoming a citizen.

He led the fight to overturn the unjust law barring him and other East Indians from citizenship and persisted until the law was changed. Thirty years after he came to this country he finally became a citizen and as soon as he did, he ran for public office as a Justice of the Peace. Even though he won in the election in 1950, he was not allowed to take his office because it was decided after the election that he had not been a citizen long enough. His spirit and energy did not buckle after this set back and he went on to win again in 1952 and finally take office as Justice of the Peace in Westmorland.

He liked to tell a story about when he was running for Justice of the Peace. At a lunch counter in Westmorland one of the fellows he knew came up to him and said, "When you're a Judge, are you going to make us wear turbans?" His reply was, "I don't care what you wear on top of your head, it's what's inside that counts!"

His compassion for others and concern for justice showed up while he was a youth in India. As a boy he planted over a mile of trees by a road used by workers going to the fields so the workers could have some shade. He carried buckets of water on his shoulders to keep the trees growing. He also

tried to bring down high interest rates that were keeping people perpetually in debt. He was outspoken in his war for Indian independence, and for his own safety his parents urged him to leave the country before the British put him in jail.

His sense of justice was keen and active. As a Judge he was not satisfied if someone tried to use technical legalities to cover up fraud. A water softener company was telling the people that the price of the water softener would be reduced by \$20 for every name the buyer gave the company for a prospective sale. After the buyer signed a contract for the water softener, the company sold the contract to a finance company who would not honor the \$20 refund. When the finance company took the buyers to court to collect the full price of the water softeners, the Judge investigated the relationship between the water softener company and the finance company. When he found out that the companies were working together and in fact, occupied offices next to each other, he ruled in favor of the buyers.

The stories he told were ones people remembered. Bill Hargus, a good friend and neighbor of ours in San Diego, was with the Judge in the Brawley Toastmasters Club. About ten days ago, Bill told Julie about the time in Toastmasters when they were assigned the topic of education. The Judge got up and defined an educated man as one who could meet all situations he encountered in life.

From an alien who could not become a citizen to becoming a Congressman was a long story in which he showed that he could meet all situations.

The campaign in 1956 was an exciting time for all of us who were involved. The Judge lived in Imperial County which had only about twenty per cent of the vote. The campaign was in need of a lot of help from others, especially in Riverside County. Amy Croft's trailer which she and Alice Teeple kept going on Magnolia Street in Riverside was a labor of love. E.H. Cain whose motto was Have Barbecue, Will travel for the Judge, provided crucial help in the Judge's rallies. It was a close election and the campaign was a labor of love. Sitting up waiting out the returns on election night in Riverside we were overjoyed when we finally realized he was going to win. It took dedicated people to make it possible to overcome great odds and succeed in this election. Again it was an example of STIR WHAT YOU'VE GOT!

His election to Congress was a dream come true. He loved this country and was so proud when he

could cite his election as an example of living democracy. He loved the spirit in America and used stories to illustrate it.

One was about two shoe salesmen, one British and the other American, who were travelling together to an undeveloped country. When they saw that the natives wore no shoes the Briton telegraphed home "Cancel all orders, natives wear no shoes." The American telegraphed home "Triple all orders, natives wear no shoes."

Another was about a meeting at the United Nations when the main speaker was late. The Chairman assigned the delegates the task of writing an essay about elephants. The title of the German's essay was The Warlike Interests of Elephants, the Briton's title was Aristocracy among the Elephants, and the Frenchman, The Amorous Life of the Elephant. The American's title was How to Make a Bigger and Better Elephant.

As a Congressman he was honored by being appointed to two powerful committees in his first term, the Foreign Affairs Committee and the Interior Committee. In both committees he showed his keen foresight on problems which are still with us.

On a trip to Vietnam in 1957 he learned that more foreign aid money per capita had been spent on South Vietnam than on any other country. The United States had paid for a radio station to be built in South Vietnam but when he was there he could not find it. Furthermore, he was given an armed guard escort to protect him while he was there. He was angry about the corruption in the South Vietnam government and warned his colleagues about the lack of support among the people for the government. This was way back in 1957, remember. His colleagues did not heed his warnings and we are still paying the price.

Closer to home, he was outraged by the way the Bureau of Indian Affairs was going to sell land of the Agua Caliente Indians for practically nothing. This small tribe of around 113 had had their land taken away from them much earlier and given a worthless part of desert land to live on. Later, this land became known as Palm Springs, a rich man's playground but the Indians were in the way. The Judge finally succeeded in seeing that the Indians obtained a fair settlement.

He was also very pleased when he succeeded in getting a bill through Congress that made dates grown in foreign countries meet the same health

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SOME ASPECTS OF SIKH RENAISSANCE

BHAI HARI SINGH SHERGILL*

The pioneers of Sikh Renaissance at this critical juncture must provide the Sikh youth with a Panthic purpose of life and pride and make it congenial for them to cultivate a sense of involvement and participation in reconstructing Panth's all-around destiny . . . The only warrant for a restoration of the Khalsa would be superior cultural, intellectual and political ability on the part of Sikhs, a status still merely in prospect . . . "

On receipt of an inspiring suggestion from a Panth dedicated friend, Sardar J.S. Grewal, and in discharge of my obligation to the Sikh Renaissance Forum as its originator, I jot down hereunder some points, which I believe to be relevant to a plan of an all-round Panthic Renaissance at the present critical juncture of Sikh history. This is in the way of my homage to the memory of 1699 Baisakhi.

These points are, no doubt, meant, in an objective way, for the attention of all Panth enthusiasts and all the respected office-bearers and members of the recently-constituted Panth-level Committee of 41, nominated by the new President of the S.G.P.C., for celebrating the first centenary of the Singh Sabha movement.

Not knowing still the precise terms of reference and continuity prospects of this Committee, I presume it to be a standing Panthic apparatus with the requisite autonomous status, of course, under the auspices of the S.G.P.C. as was once constituted in 1936-37, the All-India Sikh Mission. I also conceive it to be a kind of Panth's Politbureau, set up to shape and usher in Panth's multifaceted resurgence and renaissance in order not only to insure its own perpetual dignified, full-blooded emotionally-knit, organised survival, but also to fulfil the historic commitments of the Gurus' Great Order.

I am reminded of Buddhists' periodical resurgence ventures in history and so in case of Hinduism by Adi Sankaracharya and in recent times by Swami Dayanand by initiating Arya Samaj and others of his like. In Sikh history also there have been a few identical attempts, for instance, on 1699 Baisakhi.

In this context, I quote a studied view of an American scholar on Sikhs, Prof. J.C. Archar, in his book, 'The Sikhs'. He states: "*The only warrant for a restoration of the Khalsa would be*

superior cultural, intellectual and political ability on the part of Sikhs, a status still merely in prospect....."

From the list of the elite included in the said Committee, I imagine the S.G.P.C. is, at long last, earnest to remove the lacuna pointed out by Prof. Archar.

Thus from such presumed, premises in the sacred name of the great Guru-Panth, countless martyrs, ending with the illustrious recent performance of Sardar Darshan Singh Pheruman and past pioneers of Sikh resurgence, I proceed to enumerate hereunder a number of relevant renaissance points. Indeed, this way, so to say, I am just thinking aloud, claiming no proper sequence in enumeration hereof, nor indicating an order of priorities. This is, in fact, for the executive apex of the aforesaid Committee to pick and choose and rearrange these points, if at all these commend themselves to their attention.

The points are:

1. The Community's main concern these days is the suicidal lapses in the observance of Sikh discipline-cum-conduct among the educated Sikh young men and women and the masses.

To begin with, let all the members of the said Committee, severally and collectively, make it sure at the Akal Takht and publicly known to the Sikhs at large that they themselves are faithful adherents of the minimum norms of an exemplary Sikh discipline and conduct, which they intend to revive and foster among the youth and the masses. At least the pioneers and the leaders of the Singh Sabha movement were themselves such an inspiring lot and so were the pioneers of Akali and Babar Akali and other revolutionary movements, the kukas, Ghadar etc.

2. Let the Community, as such, be taken into confidence that there is not a trace of any party politics involved in this venture. Some deserving people even from among the Sikh Congressites and of any other political persuasions, who have got

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exclusive faith in the Gurus' religion and Sri Guru Granth Sahib, even those belonging to the traditional preaching classes of Udasis, Nirmalas, Nirankaris (Chandigarh), Seva Panthis, Addanshahis, I should say, even approved *Sehjdharis* too, should also be associated with Committee even now, together with representatives of Sikhs abroad. In case of *Sehjdharis*, they must, of course, conform to a set of rules of approved Sikh discipline.

3. The Committee must make sure that it is given the requisite autonomous status—under the auspices of the S.G.P.C.—with its own constitution and Secretariat. Its position must be that of a standing institution, not ending with the current year of 1973 for celebration of the Singh Sabha Centenary.

4. The Committee must also see that the flood of resurgence-consciousness and enthusiasm that it must generate in the Sikh world must not be allowed to run down the drain as the leaders did in the case of Sarab Hind Sikh Mission in 1936-37; at the time of arrival of Kalghidhar's Weapons early in 1966 and during the universal historic celebrations of Guru Gobind Singh's third centenary, followed by Guru Nanak's fifth Centenary, respectively in 1967 and 1969.

5. Before embarking upon active functioning the Committee must create in the Community a congenial climate and tempo and a sense of psychological receptivity of their actual subsequent dynamic programmes of resurgence and its need through press and platform.

This could also be done by

- (a) creating everywhere their local proto-type units or cells in the main local Sikh Societies or Singh Sabha up and down the country and abroad,
- (b) prompting and guiding such units for holding seminars of selected local Sikh intelligentsia elements around a few set issues of resurgence, as modelled at the apex after proper scientific bird's eye-view survey of the Community's socio-religious lapses.

Performance of these local cells needs be periodically processed and co-ordinated and adequately publicised through the Press and other media, throughout the Sikh world by the Central Office as a steering apparatus and competent further guiding instructions issued on the point.

6. All the available Panth-devoted Sikh talent (hitherto criminally neglected) needs be harnessed by the Committee towards formulating a co-ordinated multi-purpose Panthic Renaissance Plan, through various suitable panels. With a view to

further reinforcing and popularising all the various components of such a composite planning, a wide range of Seminars be organised at the top and lower levels.

7. In order to consummate such a composite Panthic Renaissance Plan in regulated phases, the Committee must then mobilise the services of the various categories and agencies of field workers. I imagine that a vast army even of devoted honorary workers in some tangible form could be mobilised in fulfilling the targets of the Plan throughout the Sikh world.

For this, the Committee will have to convince the Community of their faith and earnestness in and about the essentials of their dynamic planning and generate a general urge of receptivity as said above. In such cadres of workers, for instance, I include members of S.G.P.C., of Akali Dal and other time-honoured Sikh organisations, Singh Sabhas and other Sikh Societies, Sikhs in public life, Sikhs in services, Civil and Defence, Sikhs in industry and commerce, Sikhs in transport, Sikh sportsmen and athletes, Sikh students and staffs in schools and colleges, legions of Sikh pracharaks, Ragis, Dhadis, Kavis, journalists, writers and litterateurs, thousands of Gurdwara congregations, members of Sant Samaj, retired Sikh Service personnel, stewards of various huge Sikh gatherings on Gurpurbs and other Sikh festivals like Diwalis, Baisakhis, Hola Mohallas, Amavas, Pooranmashis, Sangrands etc., for instance, held at some historic Sikh shrines in the countryside and elsewhere.

In fact, every conscious Sikh, wherever and in whatever walk of life he or she may be, may then conduct him or herself as a proud participant in the great Panthic resurgence movement with a spirit of involvement, in the Guru's cause, under a well-set direction of the Committee.

8. A modern model of *Sarbat Panth* and institution of its *Gurmata* needs to be evolved and rehabilitated. Towards this purpose, a network of Catholic type of dioceses (i. e. *Manjis* of Guru Amardas's making) needs be established throughout the Sikh world, including foreign countries. Such dioceses could then be linked up with the supreme discipline of spirituo-religious-cum-socio-cultural axis of Sri Darbar Sahib—Sri Akal Takht. There are a number of organised Sikh missionary forums operating all over the globe. A net work of planned liaison cells for widening public relations is also an essential item. Such cells will end the present self-imposed suicidal isolation of the community in the country and abroad.

Publication of an international Sikh newsletter as a regular feature is also needed.

The supreme axis must exercise an operative and effective Gurmat-oriented authority of the composite Panthic High Command of Panj-Pyara Presidium of the requisite spirituo-religious-cum-intellectual excellence on the Gurmat-tampered Communist model organisation. Also a new distinctive formula of an exclusive Sikh democratic pattern, that is a combination of selection-cum-election system, for periodically constituting such a supreme Panthic High Command, must be evolved. This very system could then be introduced at all levels everywhere among Sikh Sangats. Historic spirit of Nawab Kapur Singh's self-elimination in the matter of selecting stewardship machinery needs be re-fostered in and emulated by the community.

Perhaps, it may then be feasible to devise ways and means to secure an international Sikh religious statute at the Hague International Court on Vatican lines. Authority of Takhts needs be refined and rehabilitated.

9. Installation of a high potency transmitter at Amritsar, the seat of the supreme Panthic High Command, the supreme Sikh religious axis of Sri Darbar Sahib—Sri Akal Takht, for disseminating Gurbani Kirtan and socio-religious preachings for the benefit of the Guru's devotees all over the world, is the earliest Must.

10. A thorough review or revision of and suitable amendments in the existing Gurdwaras Act, in the light of the Community's experience of about half a century with it, is long overdue.

11. With a view to ushering in a real, properly co-ordinated high class research activity into various spirituo-temporal aspects of Gurmat, an effective liaison between institutions like History Research Dept. of S.G.P.C. Gurmat College Guru Nanak Institute, Patiala, Guru Nanak and Guru Gobind Singh Foundations, prospective Guru Granth Bhavan (Ambala Cantt.), Guru Nanak chairs in some Universities, Religion and Guru Granth Depts. of the Punjabi and Guru Nanak Universities, Guru Nanak Bhavans started by some states, various Khalsa Colleges etc. etc. is essential.

For instance, competent research studies in bringing forth sovereign status of Sikhism in bold relief and its ethics-based Catholic egalitarian approach for concretising the concepts of *Sarbat-da-Bhala* and *Kirt Karninam japna-Vand Chakna* triad, for actual social application, are immediately needed.

A special cell in the Committee could provide

meaningful initiatives to such research units and co-ordinate their research results through suitable publications, awarding prizes to the best products.

An arrangement with some most talented specialist scholars on specified subjects could also be possible on remuneration basis. For example, services of scholars of such exalted status, both Sikhs and non-Sikhs, could be availed of to compile thesis on themes Arnold Toynbee's concepts of Sikh religion being the best vehicle of fostering Hindu-Muslim harmony, and for that matter harmony among all religious communities and Guru Gobind Singh having forestalled Lenin by 200 years and how to reconcretise Abdali's Chronicler, Qazi Nur Mohd's pen picture of Sikh character and what are the potentialities of Sikhism as a catalyst for forging real, emotionally well-knit and integrated, progressive nationhood of India in the modern context. Sikhs are now scattered all over India and abroad.

In the matter of attracting honest and competent non-Sikh scholars into Sikh studies, a liaison with already existing quarters, for instance among Bengalis and some universities here and outside, needs be reactivated and added avenues explored here, there and everywhere, in the country and abroad, through the already noted public relations cells (under point 8 above).

12. How to regalanize emotional and traditional fraternal bonds among all classes and castes of Sikhs so as to bring into being a classless society of Guru Gobind Singh's make in the socio-economic sense? How to rehabilitate spirit of Seva, Simran and Sacrifice, full-blooded faith in the Guru and traditional Sikh fervour and habit of tithe for *Guru-ki-Golak* among them?

Well-organised and well-conducted Amrit Trachar camps and campaigns on a high level extensive scale is the only Guru-gifted panacea for most of the Community's socio-religious-cum-cultural ills. Modern media for missionary work may as well be employed.

13. Separate civil laws for Sikhs like Anand Marriage Act, governing their separate socio-religious identity, are an urgent Must to obviate their assimilation among Hindus. At present Brahminic, rites, rituals and practices are again making their inroads into Sikh Society. Worship of Hindu gods and goddesses among Sikhs is again raising its head. There is a crop of fake "*dehdhari*" Gurus coming up.

14. Old mania for starting new Khalsa Schools and Colleges here, there and everywhere needs be

discouraged. Instead, Y.M.C.A. type of institutions and hostels with Gurmat cells therein in big cities is the need of the hour. Secular education is now the Government's obligation.

Of course, an effective vigilance has got to be exercised that contents of school text books in Hindi, other languages, Smajik vighan etc., throughout the country foster national integration, secular, patriotic and progressive instincts among the pupils, instead of being stuffed with brain-washing regressive material in favour of Hinduism, as has been the case in the past post-independence years. Very often one rather comes across matter aimed at definite denigration of Sikhs and Sikhism throughout the land in various states.

A special care has also got to be taken that school curricula in Punjab is such as may foster strong sentiments of Punjabi nationality and culture—both as fashioned by Gurus' House—among the taught and that the present vigorous trends for sanskritising, Punjabi language, even by the Sikh writers, are effectively checked. These trends are vitiating and emasculating broad visioned, masculine Punjabism. Very commonly understood and popular vocabulary, with Urdu and Persian roots, is being banished from Punjabi by such Sanskrit-oriented writers to the serious damage of traditional and robust Punjabi culture.

Sikh mothers throughout the Sikh world have got to be made fully conscious of their obligation to take care of and activate the cradle institution from Gurmat point of view, in order to rear up Sikh conduct from the very grass roots.

An arrangement for producing and publishing attractive, psychologically well-designed small pictorial story books, based on some outstanding Sikh historical events, and similar pictorial albums and books of Sikh historical lullabies for Sikh mothers for the sake of tiny tots and children of different age groups, shall have to be put through. For instance, I have got a few samples of the above noted children's pictorial story books.

How to stem the tide of obscene Punjabi literature among Sikh masses, purposely spread by the 'progressive' (communist) Punjabi writers to cut at the roots of time honoured Sikhism-oriented social structure and how to put a stop to increasing Sikh-baiting writings in the country by non-Sikh writers, is another serious problem, worthy of high level attention!

15. After loss of Sri Nankana Sahib and other historical Gurdwaras to the Community after

15-8-1947, the Panth had, indeed, very wisely incorporated a few lines in the daily routine Ardas expressing Sikh world's craving to regain unencumbered access and proper management thereof. But beyond daily repeating this craving throughout the Sikh world, isn't it shameful and ridiculous that the Community has virtually forgotten to do anything tangible to achieve the objective of such a prayer?

Therefore, some practical ways and means are long overdue to be devised in this direction. Otherwise the Sikhs would be unworthy of their martyr forefathers and traditions.

16. Close Punjabi cultural ties of the Sikhs lie as much, rather more, beyond the Wagah-Khemkaran border, as towards the east up to Delhi, even farther on up to Faridabad.

Hence the Community, without any further delay, must take an effective initiative to resume these unavoidably ruptured ties, to the advantage of India as a whole as well. Some sort of cultural rapport beyond the western border needs be put into action.

17. Being worshippers of the creative aspect of Godhead (*Kariapurakh*), physical fitness and prowess, excellence in and aptitude for defence services, athletics and manly sports, resourcefulness in progressive agriculture, and artisanship-cum-industry, honest trade and commerce, an all-round spirit of venturesomeness, love of creative manual labour, disdain for chivalrous-character assassinating luxuries of life and feudalistic propensities—all these and other allied creative qualities, coupled with healthy and robust humour etc. are virtually a part of traditional Sikh ways of life. How to consolidate, conserve and bring the same in clear focus before the Community as a whole, as a matter of clear-cut Panthic policy, for fostering a perpetual distinctive Sikh national character, must be an urgent concern of the Panth's pioneers of Renaissance at this critical juncture. Distinct Sikh Art needs be preserved and developed.

Under this point, I also draw a pointed attention to the impoverished nourishment standards prevalence of drugs and narcotics, added to the old evils of drinking and opium consumption and extinction of wrestling and other vigorous body-building exercises among Punjab's ruralities.

18. An effective, Central Panthic academic administration apparatus to supervise, guide, link up and harness all the Sikh educational institutions towards consummating common Panthic

Renaissance policies and programmes, together with improving their academic standards, must be evolved by the Committee. For instance, performance of these costly institutions of the Community these days in equipping their products for competitive exams like NDA, IAS, IPS etc. and turning out proud, disciplined Sikhs, is very, very poor. There is nothing to be proud of (except in some isolated cases) of any other activity of theirs to the credit of Sikhs as such, except perhaps sports and athletics here and there, often, virtually, with the help of professional stuff.

19. It is an open secret that one of the main targets of the Panth's well-meaning protagonists of Renaissance these days are the Sikh youth, relapsing into apostasy in matters of Sikh discipline and conduct. Sikh youth and the masses constitute spinal cord of the Community.

I am of the opinion that instead of rushing to wholesale castigation of our youth in this context, this suicidal malady will have to be calmly, thoroughly and scientifically diagnosed with regard to its whys and wherefores. Besides so many other factors in my mind involved in this distressing situation, there is one main serious lapse on the part of Sikh leadership.

Have our leaders ever thought of providing a creative purpose of life to the educated Sikh youth in the modern context and making them accept some ideal social objectives to live by and endeavour for the achievement thereof and thus making them emotionally feel proud of being Sikhs with a sense of involvement for reshaping and reconstructing the Panth's destiny in every direction?

Have the Sikh leaders ever visualised the importance of taking the Sikh youth into their confidence and thereby harnessing their exuberance and tremendous energies into creative channels?

I think every Sikh leader of note will have to hang his head down in this respect!

(a) Hence the pioneers of Sikh Renaissance at this critical juncture, besides tackling so many other factors in this respect, must provide the Sikh youth with a Panthic purpose of life and pride and make it congenial for them to cultivate a sense of involvement and participation in reconstructing Panth's all-round destiny.

(b) Now the cat has come out of the bag. The power-that-be in free India are out not only to push the Sikhs, as such, out of the main national stream, but also to hasten their assimilation into

Hinduism, even physically decimating the Community. A lot of reliable, prima-facie evidence has come on record to support this view in recent months.

A concerted logical case based on the community's various disabilities in free India needs be made out to substantiate the above view. This will provide a sound base for overhauling the Panth's thinking and policies for an overall renaissance process. It will also convince any honest quarters, at home, extraneous, of the Community's changed thinking and programmes.

The Community's thinkers must as well thoroughly deliberate on and determine in clear modern perspective the import of '*Raj-Karega-Khalsa*' couplet, being continually recited in Sikh religious congregations all over the world. Such a thing, will, I believe, also enthuse the educated Sikh youth to have a purpose and pride to fall in line with and participate in shaping Panth's new destiny in the making. Otherwise their exuberant energies impel them to seek the fold of communism for a purposeful life.

In fact, I imagine the whole Sikh world will have to be geared up on Gurmat-oriented model of world Jewry-cum-Israel pattern. In this, a study team of some top intellectuals needs be sent at the spot, i.e. Israel, for a comprehensive reporting back.

(c) *Funds*: For such an ambitious undertaking of course, requisite funds are of a prime importance. My suggestion is that for a proper inaugural take-off of the Project the SGPC, DSGB, Chief Khalsa Diwan, Guru Nanak-Guru Gobind Singh Foundations and other resourceful organisations and individuals must make liberal contributions. In the meanwhile the Committee must set up and organise worldwide Daswandh Trust Fund (Guru-ki-Golak) institution.

20. Last, though not least, as pointed out before, is the need of abandoning free-lancing type of aping adult franchise-based Western democratic system for electing leaders and replace it with a kind of some feasible selective system, tempered with the essential requisites of democracy. For such a novel innovation, we shall have to explore Sikh tradition right from the Gurus' period up to Misl's times. "*Jan sudhos Lehna tikion*" is the Guru-bequeathed criterion to be extensively adopted, I believe.

The writer of this note has got some idea in this regard too, which may be placed for necessary processing before the Committee's leading lights

when and if called upon to do so.

Before closing this write-up I may mention a few finishing points:—

(a) The Committee must, to my mind, associate with its deliberations deserving representatives of some more intellectual cadres of the Community as pointed out earlier. For instance, retired military commanders, the retired I.C.S., I.A.S., I.P.S., P.C.S. personnels; representatives of notable Sikh cultural and missionary societies in the country and abroad.

(b) After precise and proper planning the Committee may call a Panthic gathering at Takht Sri Kesgarh, Anandpur Sahib, on an auspicious occasion, to seek blessings of the *Akalpurakh* and the Lord of the White Hawk, as He himself did on the Baisakhi of 1699 and thus give a final clarion call to the whole Sikh world to embark upon a process of renaissance everywhere.

(c) I am conscious of the fact that some friends may apprehend as if I have read too much in the newly-constituted committee and that I am dreaming of a Utopia. But who can deny that only such a vision as I have tried to conceive in this note, can guarantee to reclaim the great Sikh Panth from its present allround moribund stage and put it on effective railings to fulfil its historical perspective. And such an image of the Panth has actually existed in history. Why can it not be done again to comply with Prof. Archar's remarks above?

Otherwise what is the justification of its continued imbecile, beggarly existence which, indeed, its sworn antagonists are well set to end? And also, of what abiding avail in a concrete way, transitory platitudinous sort of programmes of celebrating the Singh Sabha Centenary, would be to the Panth in the modern context?

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SARDAR MEHARBAN SINGH DHUPIA FELICITATED

Sardar Meharban Singh Dhupia, the Hony. General Secretary of the Chelmsford Club, New Delhi, was recently felicitated by his friends and admirers on his having completed 25 years of association with the Club Management. The Club celebrated the *Jashn* in recognition of his dedicated services to the Club.

The celebrations included a reception on April 19 and a cultural programme on April 21, 1973. Both these functions were held in the Club.

The reception was attended by nearly 2000 guests including members of the Club and their wives. A number of prominent personalities such as Dr. G.S. Dhillon, Speaker, Lok Sabha, Sardar Hukam Singh, Ex-Governor of Tamil Nadu, Sardar Umrao Singh, Education Minister of Punjab, Shri H.R. Sharma, Finance Minister of Punjab and many other dignitaries attended the function. Shri I.K. Gujral, Minister of Information and Broadcasting was the Chief Guest.



S. HUKAM SINGH, EX-GOVERNOR OF RAJASTHAN, IS SEEN GREETING MR. MEHARBAN SINGH DHUPIA AT A RECEPTION ARRANGED IN CONNECTION WITH JASHN-E-DHUPIA.

In his inaugural speech Shri V. Shankar, the President of the Club said, "the history of the Chelmsford Club in recent years is virtually the history of Meharban Singh Dhupia. He is an incomparable friend and his sincerity and genuine regard for friendship are unquestioned. If I were to sum up his qualities of head and heart and his services, I would translate the famous Urdu couplet and say 'he is a pious lover of the good things of life and a man of God and in the company of his friends he is a loyal colleague'."

Shri I.K. Gujral presented a memento to Sardar Dhupia on behalf of the Managing Committee of the Club. Thereafter Sardar Dhupia

was garlanded by Sardar Hukam Singh, Ex-Governor of Rajasthan, Sardar Umrao Singh, Education Minister of Punjab, who specially came from Chandigarh.

The second function on the 21st April, 1973 was a cultural programme held in the Club. Popular *Qawals* from Bombay had been invited to entertain the audience with their performance. The lawns of the Club were packed to capacity.

Shri K.L. Poswal, Home Minister of Haryana specially came from Chandigarh to preside over this function. This function was attended by the eminent personalities of the Capital emanating from all walks of life. A number of Members of Parliament such as Sardar Indra Singh, Shri Shyam Lai Gupta and Giani Gurmukh Singh Musafir were also there. Many Judges of the Supreme Court and High Court of Delhi and members of the local Judiciary were also present. Lala Yodh Raj Bhalla formerly Chairman of Punjab National Bank and Shri Om Parkash, the famous film actor flew from Bombay to participate in this function.

The ceremony of the evening was opened by Shri V. Shankar who in his speech laid emphasis on the services of Sardar Dhupia to the cause of the country which have been long sustained and varied. He stated that every noble cause whether it pertained to Defence or pertained to those who have contributed to art and culture Sardar Dhupia has been indefatigable in organising one function after another.

Shri K.L. Poswal, the president of the function stated that Sardar Dhupia is well known not only as an active and tireless organiser of social and cultural functions but also as an enthusiastic supporter of the national causes.

Thereafter Shri K.L. Poswal garlanded Sardar Dhupia and presented a bouquet to Mrs. Dhupia.



A GROUP PHOTOGRAPH WAS TAKEN AT A RECEPTION HELD IN CONNECTION WITH JASHN-E-DHUPIA. IN THIS PICTURE SARDAR G. S. DHILLON, SPEAKER OF LOK SABHA, IS SEEN GREETING MR. MEHARBAN SINGH DHUPIA.

POEMS BY RABINDER NATH TAGORE

THE END

It is time for me to go, mother; I am going.
When in the paling darkness of the lonely dawn
you stretch out your arms for your baby in the bed,
I shall say, "Baby is not there!"—mother, I am
going.

I shall become a delicate draught of air and caress
you; and I shall be ripples in the water when you
bathe, and kiss you and kiss you again.

In the gusty night when the rain patters on the
leaves you will hear my whisper in your bed, and
my laughter will flash with the lightning through
the open window into your room.

If you lie awake, thinking of your baby till late
into the night, I shall sing to you from the stars,
"Sleep, mother, sleep."

On the straying moonbeams I shall steal over your
bed, and lie upon your bosom while you sleep.

I shall become a dream, and through the little
opening of your eyelids I shall slip into the depths
of your sleep; and when you wake up and look
round startled, like a twinkling firefly I shall flit out
into the darkness.

When, on the great festival of *puja*, the neigh-
bours' children come and play about the house, I
shall melt into the music of the flute and throb in
your heart all day.

Dear auntie will come with *puja*-presents and
will ask, "Where is our baby, sister?" Mother, you
will tell her softly, "He is in the pupils of my eyes,
he is in my body and in my soul."

I HAVE KISSED THIS WORLD

I have kissed this world with my eyes and my
limbs; I have wrapt it within my heart in number-
less folds; I have flooded its days and nights with
thoughts till the world and my life have grown one,
—and I love my life because I love the light of the
sky so enwoven with me.

If to leave this world be as real as to love it—then
there must be a meaning in the meeting and the
parting of life.

If that love were deceived in death, then the
canker of this deceit would eat into all things, and
the stars would shrivel and grow black.

POEMS BY RABINDER NATH TAGORE

I CAME TO YOUR GATE WITH RAISED HANDS

Time after time I came to your gate with raised hands, asking for more and yet more.

You gave and gave, now in slow measure, now in sudden excess.

I took some, and some things I let drop; some lay heavy on my hands; some I made into playthings and broke them when tired; till the wrecks and the hoard of your gifts grew immense, hiding you and the ceaseless expectation wore my heart out.

Take, oh, take—has now become my cry.

Shatter all from this beggar's bowl: put out this lamp of the importunate watcher: hold my hands, raise me from the still-gathering heap of your gifts into the bare infinity of your uncrowded presence.

BRAVE HEART

Victory to thee, victory for ever,

O brave heart.

Victory to life, to joy, to love,

To eternal light.

The night shall wane, the darkness shall vanish,

Have faith, brave heart.

Wake up from sleep, from languor of despair,

Receive the light of new dawn with a song.

WHAT MUSIC IS THAT?

What music is that in whose measure the world is rocked?

We laugh when it beats upon the crest of life, we shrink in terror when it returns into the dark.

But the play is the same that comes and goes with the rhythm of the endless music.

You hide your treasure in the palm of your hand, and we cry that we are robbed.

But open and shut your palm as you will, the gain and the loss are the same.

At the game you play with your own self you lose and win at once.

Continued on Page 104

About the Sikh Foundation

Founded in the year 1967, the SIKH FOUNDATION is a non-political and non-profit organization. The basic purpose of the SIKH FOUNDATION is to disseminate knowledge about the history, literature, art, culture and religion of the Sikhs. These objectives of the Foundation are undertaken by publication of books and journals, commissioning of artists, sponsoring of lectures and seminars, awarding fellowships to scholars, organizing religious functions, instituting awards and assisting in the establishment of literary, art, cultural and religious centers.

The Foundation is particularly proud in having the patronage of such eminent and dedicated Sikhs as H. H. YADAVINDRA SINGH, SARDAR H.S. MALIK AND SARDAR KIRPAL SINGH NARANG. The Board of Trustees manages the activities of the Foundation with the active assistance and advice of the Advisory Panel consisting of eminent Sikhs residing in various cosmopolitan cities in the U.S.A. and Canada. Furthermore, participation of Sikhs and Non-Sikhs is solicited in efficiently executing the various authorized projects of the Foundation.

Since its inception, the Sikh Foundation, in collaboration with local Sikh organizations, has hosted visits and sponsored lectures, TV, radio and newspaper interviews by numerous Sikh scholars viz: DR. GOPAL SINGH, PROF. GANDA SINGH, SARDAR H. S. MALIK, DR. GOBIND SINGH MANSUKHANI AND SARDAR PARKASH SINGH BADAL.

In the year 1969 the Sikh Foundation undertook with the assistance of the Pacific Coast Khalsa Diwan Society the publication of a 55 page 'QUINCENTENARY BULLETIN' covering the celebration of the fifth centennial of the birth of Guru Nanak Dev Ji in various parts of U.S.A. Nearly 2000 copies of this publication

have been distributed free of cost. In 1970 the Foundation announced the publication of a REGISTER OF SIKHS IN USA AND CANADA. This register consisting of approximately two thousand individuals residing in U.S.A. and Canada with a photograph of the head of the family has been published. Copies of this register are available and a second edition is planned in the year 1973-74.

In the year 1971, the Foundation announced its decision to publish a quarterly journal—THE SIKH SANSAR. The inaugural issue of the SIKH SANSAR was published in March 1972. The Editorial Board of the journal has enlisted some of the greatest scholars of Sikh culture on its editorial advisory board. Furthermore, the Sikh Foundation has announced the publication of a book entitled THE HISTORY AND RELIGION OF SIKHS by PROF. GANDA SINGH. This book is scheduled for printing during the years 1972-73.

During the past five years the Sikh Foundation has assisted various local Sikh communities on specific projects and has provided financial contributions to THE SIKH CULTURAL SOCIETY, New York, THE SIKH CULTURAL SOCIETY, Washington, THE SIKH TEMPLE, Yuba City, THE PACIFIC COAST KHALSA DIWAN SOCIETY, STOCKTON, and SIKH CENTER, San Francisco.

The Board of Trustees of the Foundation is at present embarked on developments of a five year plan and various exciting projects are under consideration. This five year plan is scheduled to be formulated by the end of 1972.

In its most ambitious and exciting hopes and plans of the Sikh Foundations, it earnestly solicits the advice, assistance and financial contributions of all Sikhs and sympathizers.

N. S. Kapany, President

Local News

DETROIT

● The Detroit Area Sikh community was fortunate in having Dr. Kartar Singh and party from Sprune, (near Solan, India) as visitors during June, 1973. Dr. Kartar Singh, a retired physician in private life, held *Kirtan* mornings and evenings and discussed the basic principles of Gurmat and shared his own experiences in realizing the ultimate truth. He has spent more than 25 years searching for the way and found it through Gurbani.

During his mission in the U.S. he has taken many families and individuals together to a camp for a retreat and concentrated on the teachings of *Gurbani* and the way of *Nam*. The effect of his mission here will be everlasting and memorable. He and his party will be travelling soon into other areas to deliver the message.

SAN FRANCISCO

● Young Sikhs who are dedicated to following the *Rehat* prescribed by the Sikh Gurus may sometimes face unsympathetic employers and may find frustration in dealing with people at lower strata in the American Society if they do not possess the conventional professional skills. A path of action for such people is pointed out by the Sikh Brotherhood Enterprises whose first venture is the Sikh Brotherhood Bakery on Gilman Street in Berkeley. In addition to the two Sikh general partners, every employee in the business is a Sikh and a limited partner who gets equal share of any profits. In this way, Sikhs with financial resources have a chance to help other Sikhs in need and thus advance the cause of Sikhism.

● Mr. & Mrs. Ralph Singh from Guru Gobind Singh Sadan, near New Delhi, came to visit the Sikh communities in the U.S.A. Their aim was to assess the extent of the practice of the Sikh way of life in America and are planning to skip the usual tourist places in order to focus all their attention on the Sikhs. In his informal talks to Sikh groups Ralph Singh emphasized that the strength that comes through *Nam* should enable us

to create a society based on truth and justice and to eliminate evil.

● Kiren Kaur Kapany, a sophomore at Castilleja School in Palo Alto, took first place in the French exam given by all American Association of Teachers of French to 35 schools all over the United States.

● A collection of colorful optical sculptures by Dr. Narinder S. Kapany, were exhibited at Chicago's Museum of Science and Industry, June 8-July 29. The sculptures, which make use of white light, laser beams, and interference filters, are a fascinating new art form made from the discarded materials that Dr. Kapany found in the laboratory and shops of Optics Technology.

● Dr. Kartar Singh and the members of his party from Solan, India are expected to arrive in the San Francisco Area after visiting the East Coast and the Midwest. Dr. Kartar Singh, a retired physician, has a profound knowledge of *Gurbani* and the basic principles of Gurmat and is believed to have achieved a high degree of self realization.

YUBA CITY

● S. Hari Singh Everest, has been chosen for inclusion in the 1973 edition of *Personalities of the West and Midwest*, by the American Biographical Institute, Raleigh, North Carolina, for the second year in a row. His selection was made in recognition of his "past achievements. Outstanding ability and service to the community and the state". Prof. Everest is also a member of the Editorial Board of the *Sikh Sansar* and a member of the Advisory Panel of the Sikh Foundation.

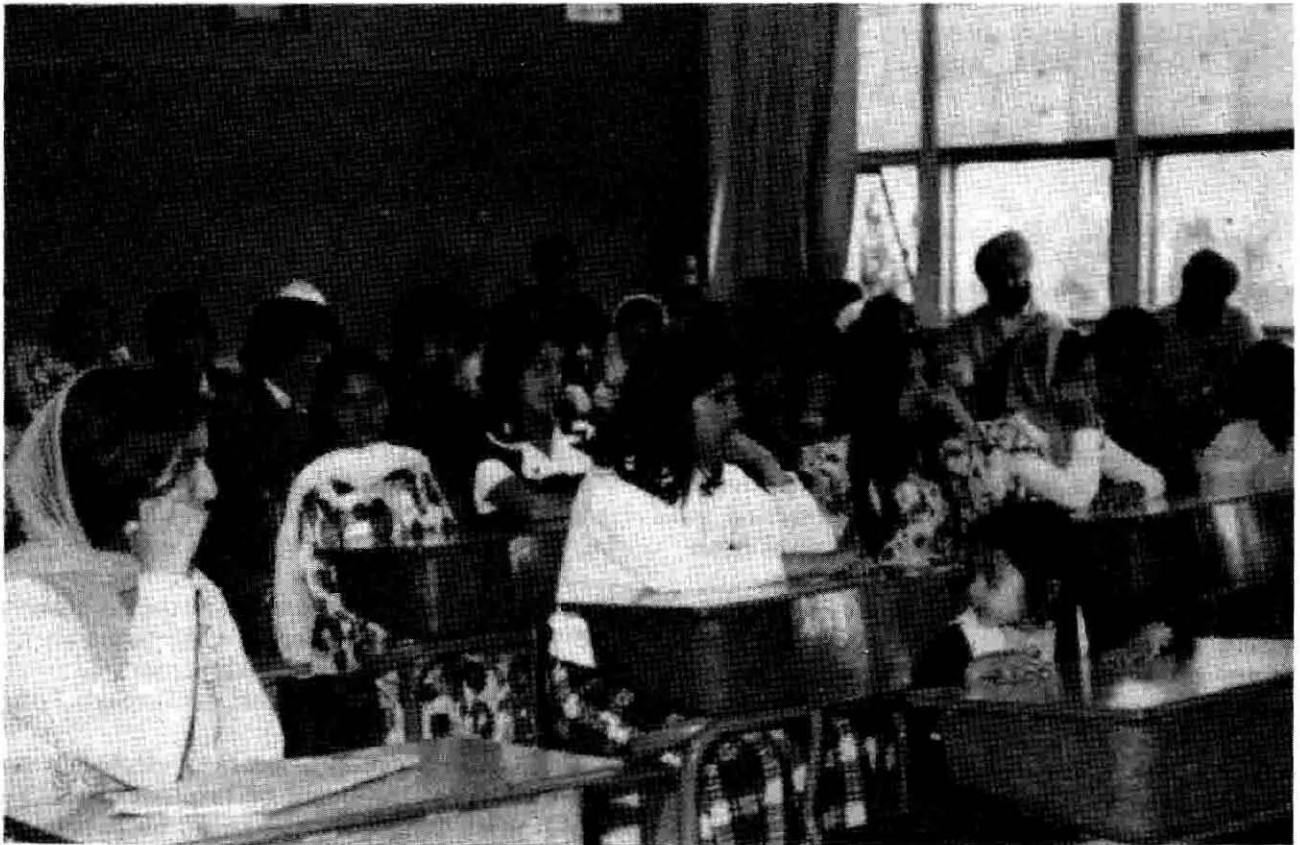
● Mr. Bachan Singh Teja has been elected to serve as a member of the Board of Trustees of the Yuba City Unified School District by an overwhelming majority vote. His success was predicted by Bill Manahan, a columnist, in these words: "The next favorite would be Bachan Teja, Tierra Buena farmer, who has long been active in civic affairs and has nothing but friends in the community."

The Board of Supervisors, Sutter County, has

Local News

appointed Mr. Baldev Singh as a member of Minority Recruitment Advisory Committee. Mr. Singh is also very active in politics. Currently he is a member of the Democratic Central Committee of Sutter County.

- The management of the Yuba City Gurdwara has informed us that Giani Darshan Singh, the Granthi, is teaching Punjabi language and Gurbani to the children. The class time is from 10:00 a.m. to 12:00. A library has also been started.



PUNJABI CLASSES IN VANCOUVER. PRIZE-GIVING DAY.

Letters to the Editor

INDIA BASED AMERICAN SIKH'S VIEWS OF SIKHS IN U.S.A.

Dear Editor:

As we travel around the country meeting with various groups and visiting the *Gurdwaras*, we find pretty much the same situations and the same attitudes which provoke them, evident in every community. Coming from a community in New Delhi, *Gobind Sadan*, where people have been able to successfully deal with their societal problems through a strict application of Guru Gobind Singh's *merjada*, we know that with discipline and sacrifice a true *sanghat* can be established. For a *sanghat* must be more than just another social gathering. It must be a community made strong by their faith in the order of God, who are dedicated to solving the problems of their society.

We have seen large numbers of Sikhs who have stopped tying turbans, cut their hair and shaved. A majority have claimed that it was necessary for them in order to secure a job, though we have found that this practise which compromises a man's character, doesn't necessarily lead to a better job. In many cases the men who keep their turban and beard are able to obtain better jobs.

If we think that Guru Gobind Singh is so great, why should we be afraid of social pressure, especially in a country which has failed almost completely to deal with its social problems. When God tests us, he also gives us the strength to pass that test and thereby strengthens our faith. Why then should we sacrifice something of strength to adopt a way of weakness. When Guru Gobind Singh taught small boys to bow only before God, and had them laugh in the face of the king, how are we to call ourselves Sikhs, if we bow to the whims of a weak society. Though many Sikhs today argue against the five *kakas*, especially the visible ones, it is more their own desire to blend in with their environment than a deep theological commitment. Though it is true that a turban and beard can not make a Sikh out of us, and that truth lies within a man not in his appearance, we as Sikhs are ordered to stand for what we believe in and not to hide or disguise our love for

God. We are taught by the examples of our Gurus to take action against things that are contrary to the orders of God. If we are unable to keep a basic discipline, how will we be able to make the sacrifices necessary to bring *Dharm* to this world.

We have become very weak, and unable to withstand the temptations of our environment. We seem to create distractions rather than dealing with the problems which effect us. Under these circumstances, the symbols of our faith should serve to strengthen our commitment to a path of truth which will lead to strengthening ourselves and our society.

Guru Gobind Singh marked us apart so that we could stand as an example to our society of the strength and love which comes from serving God. Let us not shirk that responsibility now!

Sincerely,

Mr. & Mrs. Ralph Singh
Gobind Sedan
New Delhi



A SERIOUS OVERSIGHT!

Dear Editor:

Here is an excerpt from an address by Madam Indira Gandhi to both houses of parliament on Tuesday, June 18, 1973, Ottawa.

Nations which consist of diverse elements are compelled by history to value the art of compromise and of accommodating different viewpoints in a larger perspective. In the building of the Canadian nation, you have discovered, as have we in India through our long history, that diversity not only enriches but can strengthen. India has people belonging to every conceivable faith. The vast majority are Hindu, but after Indonesia

Letters to the Editor

and Bangladesh we have the largest Muslim population—61 million. While Buddhism finds the majority of its devotees outside the land of its birth, there is a substantial number of Buddhists. Tradition claims that Thomas the Apostle visited South India, and St. Francis Xavier's body still reposes in Goa. Thus Christianity came to India long ago and our Christian community of more than 13 million is an honoured one. India gave refuge to Zoroastrians fleeing from Iran and we still have the largest number. This diversity gives new validity to our historical outlook of tolerance, and freedom for all to practice their faith and to enjoy equality of opportunity. Mankind will endure when the world appreciates the logic of diversity.

Why no mention of the Sikhs?

G.S. Deol
Secretary General
All Canada Sikh Federation
Vancouver 2 B.C.

... DALIP SINGH SAUND
Continued from Page 90

standards as those grown in the Coachella Valley. The foreign dates could no longer be unfair competition to domestic ones.

He rejoiced in being able to do things to help people in his district. No one had to go to a lawyer in order to approach him. He felt very keenly that he was elected to represent his district and invited all to bring their problems directly to him.

What I have been saying is well known to most of you here. I hope all of us will match his faith in our country and work as hard as he did in helping overcome the problems we face now. When the going gets tough, remember his saying,

STIR WHAT YOU'VE GOT!

POEMS . . . BY TAGORE
Continued from Page 99

LET ME NOT PRAY

Let me not pray to be sheltered from dangers but to be fearless in facing them.

Let me not beg for the stilling of my pain but for the heart to conquer it.

Let me not look for allies in life's battlefield but to my own strength.

Let me not crave in anxious fear to be saved but hope for the patience to win my freedom.

Grant me that I may not be a coward, feeling your mercy in my success alone; but let me find the grasp of your hand in my failure.

I CAME

You did not know yourself when you dwelt alone, and there was no crying of an errand when the wind ran from the hither to the farther shore.

I came and you woke, and the skies blossomed with lights.

You made me open in many flowers; rocked me in the cradles of many forms; hid me in death and found me again in life.

I came and your heart heaved; pain came to you and joy.

You touched me and tingled into love.

But in my eyes there is a film of shame and in my breast a flicker of fear; my face is veiled and I weep when I cannot see you.

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The next issue of the SIKH SANSAR (December 1973) will contain
SIKH EDUCATIONAL INSTITUTIONS
 You are invited to submit articles, news items, and other material pertinent to the subject. Deadline for manuscripts is November 15. Kindly mail all material to:
 The Editor, SIKH SANSAR
 Post Office Box 727
 Redwood City, California 94064

In future issues the SIKH SANSAR plans to feature special subjects such as
 SIKH HISTORICAL SHRINES
 SIKH ART
 SIKH CONTRIBUTIONS TO INDIA'S INDEPENDENCE
 MANAGEMENT OF SIKH ORGANISATIONS
 You are also invited to submit articles, news items and other material pertinent to these subjects. Please read carefully the "Instructions to Authors" inside back cover.

In the previous issue

Editorial	
The Spirit of the Ghadar Movement, <i>Dr. R.K. Janmeja Singh</i>	
The Ghadar Party—Historical Assessment, <i>Emily Datta</i>	
Guru Gobind Singh Marg, <i>Giani Zail Singh</i>	
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Book Review

NANAK PRAKASH

Published by The Sikh Students' Federation, P.O. Box 11295, Nairobi, East Africa. Edition 1972. 210 pages. Price/Subscription—not quoted.

Nanak Prakash is an annual publication of The Sikh Students' Federation, Nairobi. This Magazine is published during the last quarter of each year with two main purposes: (1) To encourage our young people to study Sikhism and its history, diligently; and (2) to provide an outlet for their ideas, ideals, views and visions.

The edition under review has two sections, viz., English and Punjabi in Gurmukhi script. The Punjabi Section is relatively smaller—spanning 45 pages. The quality of both the paper and the print is excellent.

The youthful look and the message of the Magazine speak for the zeal and vitality, so unique a trait of any young people. The pictures and other details of Federation's activities

are enviable.

The members of the Federation deserve credit for inviting the veterans like Prof. Rajinder Singh, Mrs. P.M. Wylam, Prof. Kirpal Singh, S. Ranjeet Singh Kharag, Dr. Gobind Singh Mansukhani, to name a few, for their contributions. This augurs well for the Sikh Community to have such a dialogue between the generations.

The only oddity of the publication, which at the most can be irritating to a reader, is the numbering of the pages. I feel it is all right to make an advertisement page the 'body' of an article. (After all the ads supply the bloodstream to a magazine's very life.) But I will rue the day if and when it becomes a magazine's 'soul'. (Both the publishers and the readers may take this advice on their own risk!)

Nanak Prakash, however, remains a bouquet worth owning and sniffing, thanks to the efforts of The Sikh Students' Federation, Nairobi.

Hari Singh Everest



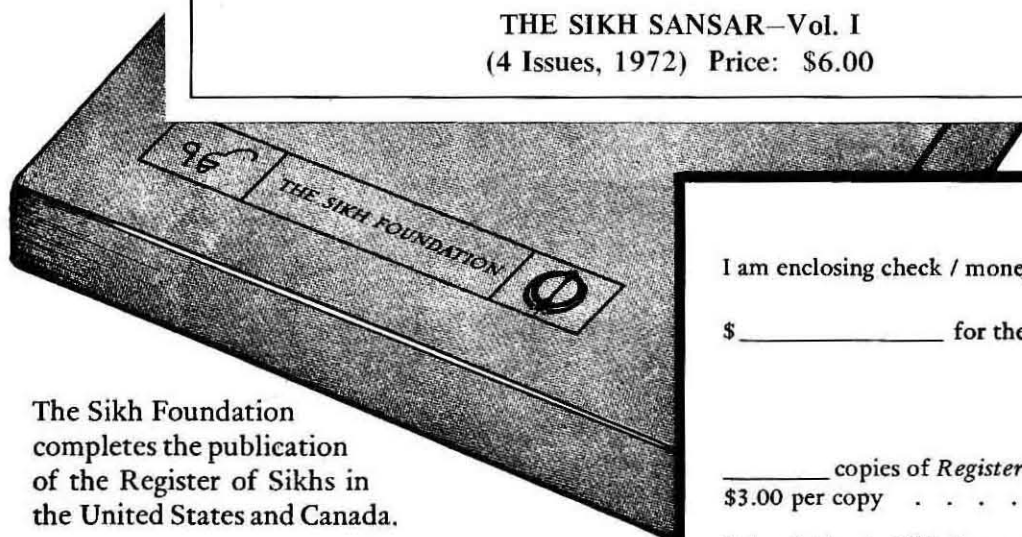
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1. All materials to be submitted for publication in SIKH SANSAR must be original and pertain to the fundamental religious precepts, the history, religion, and culture of the Sikhs.
2. The material should be typewritten, double-spaced, preferably on 8½" x 11" paper.
3. The article should be about four to ten typewritten pages. In exceptional circumstances longer articles would be considered for serialisation in consecutive issues.
4. All articles must contain an abstract which describes in encapsulated form the contents of the article.
5. References to material on which the contents of the article are based should be included to enable the reader to locate related material. The authors should take special care to see that as many pertinent publications as possible are referenced.
6. If a photograph is to be included in the manuscript, two black and white glossy prints of high contrast and clarity must be supplied.
7. Punjabi script portions of the manuscripts submitted must be typewritten originals of high quality.
8. Acceptance of the manuscript will depend upon the originality, clarity of presentation, and scholarly approach to the subject.
9. At this time no payment is envisaged for the material to be published in SIKH SANSAR.
10. A brief biographical sketch of the author and list of his other publications should also be included.
11. All the original material published in SIKH SANSAR will be copyrighted; accordingly, prior written permission would be necessary for reprinting elsewhere.
12. All manuscripts (original and a copy) must be mailed to the Chief Editor, SIKH SANSAR, P.O. Box 727, Redwood City, California 94064, U.S.A.

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